THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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House of Worship and Parsonage of Cross Evangelical Lutheran Church, Milwaukee

POHLMAN STUDIOS PHOTO

Prof. Israele Anton Zolli, chief rabbi in Rome, Italy, is reported to have renounced his Jewish faith and to have embraced Roman Catholicism.

Our frontispiece shows Cross Church, on North Sixteenth Street, Milwaukee. The church will celebrate its seventy-fifth anniversary in June. The Rev. R. J. Lillie is pastor.

The Dallas Council of Lutheran Women, in whose membership are represented our Synod's four congregations at Dallas, Tex., has resolved to sponsor local Negro mission work.

The Rev. B. von Schenk was sworn in recently as member of the school board of New York City. He is president of District 23, the Bronx, with 26 public schools.

Dr. F. C. Streufert, Secretary of Missions, safely returned to the United States on March 29 after visiting in official capacity our South American churches, especially in Argentina and Brazil.

The late Senator John Moses of North Dakota, who died in March, was a member of Trinity Church, Bismarck, of the Norwegian Lutheran Church. He became a member by confirmation in 1940.

The Walther League Wartime Service contributions for the present fiscal year, which ends May 31, now total $33,504.21. The money is used to supply religious literature of many types and Walther League publications to our men in the armed forces.

Dr. W. Gustave Polack, was unanimously elected to the presidency of the Concordia Historical Institute by its Board of Directors to fill the vacancy created by the resignation on account of business activities of the former president, Mr. J. G. Franz.

The Rev. Paul C. Barth, Director of Public Relations for our Station KFUO, has returned from a trip to the West Coast in the interest of the station. He was deeply impressed with the fact that our Lutherans in that area, though unable to hear the broadcasts, are nevertheless deeply interested in the work of KFUO.

"The Illinois State Journal," widely read Springfield, Ill., morning paper, in its April 3 issue gave front-page publicity to Dr. H. B. Hemmeter's resignation as president of Concordia Theological Seminary at Springfield. Devoting somewhat more than half a column to a sketch of Dr. Hemmeter's life, the *Journal* lays special stress on the Doctor's progressive leadership as head of our Springfield school.

The Augsburg Home for Orphans and Aged, maintained by our Synod's churches in Baltimore, Md., has recently received a gift of $20,000 for a chapel which is to seat 200 persons. The donor is Mrs. Emma W. Momberger, and the chapel is intended as a memorial for her parents, Nicholas and Louise Wolpman. Mr. Wolpman was deeply interested in the Home and for many years was a member of its Board.

From the Army and Navy Commission's executive office came the interesting information that in 1944 5,081 members of our Church partook of the Lord's Supper at our Service Center in Honolulu, H. I., and that now about fifteen Missouri Synod chaplains are on the Philippine Islands. Along with these cheering figures, Executive Secretary Paul Mehl brings the saddening information that to date the Commission has about 2,450 names of service members on file who have been killed in action or have died in service.

Bus of St. John's School, Alta, Iowa West District

St. John's is eight miles distant from town, has 294 communicants and a school enrollment of fifty-one

Major General Curtis E. ("Old Ironpants") Le May, head of the 21st Bomber Command in the Marianas, sends his daughter June, aged six, to St. Paul's Lutheran School, Lakewood, Ohio. Mr. Paul Engelmann, principal.

Dr. L. W. Meyer, Executive Director of the Emergency Planning Council, returned to the United States on April 6 after a five weeks' visit to Sweden, Scotland, England, France, and Switzerland. The purpose of his trip was to explore the opportunities for our Church to bring the Gospel to devastated Europe after the conclusion of the war.

Television seems to be waiting only for the close of the war to play a major role in American life. One of our chaplains, the Rev. Theo. P. Bornhoeft, anxious to have Synod's Station KFUO ready to take its place when this time comes, sent in a contribution of $20 towards purchasing the necessary equipment. He writes: "It is not likely that many of the average-income families will be able to afford a television set soon after the war, but congregations might be able to purchase a set. Television sets could be used in schools to a great advantage in Bible study. Dramas of a Christian philosophy could be enacted by a competent cast, for which even now the ground work could be laid."

To advance the cause of Christian schools and parish education, the Minnesota District's Education Committee, Youth Committee, Board of Directors, and Circuit Visitors' Conference favorably received a plan for a series of circuit-centered Workshops on Parish Education. In explanation of the plan the *Minnesota Lutheran* states: "The purpose of these workshops is to initiate a planned, extended, and intensified program of parish education in September, 1945. The educational leaders, with representatives from the various study groups in the congregations of each circuit, are invited to attend. It will be a one-day conference, from 9 A. M. to 9 P. M. Newer instructional materials and methods will be demonstrated. The study and service curriculum for each study group will be planned jointly." It is hoped that the entire twenty-six circuits of the District will fall in with the plan.

G. V. S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
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Editorial

Cheer in Dark Days

"Be of good cheer," said Paul to people who were distracted with fear and on the verge of despair. So desperate was the condition of these people that for days they had not taken any food. But why should I describe their sore plight when you may read all about it in the 27th chapter of the Book of Acts. Suffice it to say that they were on a ship which was about to sink, and they were frantic. The panic had almost bereft them of their senses when Paul calmly tells them: "Be of good cheer."

That is what God would now in these troubled times call out to us Christians: "Be of good cheer!" True, the storm is raging, it seems that everything is going to smithereens — money, goods, property, and lives are going down together, and yet the almighty Lord, who is working His own will in His marvelous way, is telling us: "Be of good cheer!" We may ask, What reason have we for being of good cheer? We have two excellent reasons.

First, God is at work. He is working for your eternal blessing. Do not insult Him with distrust, faithlessness, and fears. God has never made a mistake. He can in less than a second do more than all men together can do in a millennium. True, we may not see all this coming, but God's Word and promise ought to be sufficient to lift us above the perplexity of these days and to fill us with good cheer.

In the second place, we should be especially cheerful because God intends to use us to bring great blessings out of the pain and sorrow of the present. God is inviting us to take the mammon of unrighteousness and to devote it to the upbuilding of righteousness. This mammon of unrighteousness with which men through drunkenness, debauchery, swindling, and foolish investments bring so much disaster upon themselves is to be taken from the channels of wickedness and poured into the treasury of the Lord for the temporal and eternal benefit of us and our children for time and eternity. God wants us to take the mammon of unrighteousness and use it for a righteous purpose, for the upbuilding of God's kingdom. God invites us to join Him in this work, yea, to become instruments of this His marvelous purpose to glorify His Son and to save the souls of men. That certainly is a good reason for being of good cheer, especially since we know that our labor is not in vain in the Lord, 1 Cor. 15:58. It has often been said that we are not so sure that men are going to reap all the benefits which they have promised themselves from this present war, but we Christians are sure that in this work for which the Lord is using us we shall be successful.

Wherefore we certainly have very good reasons to be of good cheer, and to be cheerful givers — the givers whom God loves, 2 Cor. 9:7. S.

A Vacant Place Against the Sky

As these lines are being written, the body of President Roosevelt is being borne to the burial place at his ancestral home on the Hudson. The nation is in mourning, and, considering the stormy political career of Franklin D. Roosevelt, one is prompted to remark that the mourning is very general and very genuine. There can be no question about it that by his passing a great leader of his people and a man whose place in history will bulk large has departed. His death leaves a vacant place against the sky.

The LUTHERAN WITNESS will not seek to estimate just what the stature of F. D. Roosevelt will be when his life can be reviewed in the light of history. Nor is it our intention to gauge the value of his services to the cause of Americanism and to the cause of freedom. These are questions on which the editors of a religious paper cannot give voice either to blame or praise. We have on more than one occasion recorded dissent from policies of the President which seemed to run counter to the best interests of religious freedom, as when he maintained a personal representative at the Vatican, accredited to the Pope with the rank of ambassador. But beyond such matters as affect the well-being of the Christian Church, a religious paper cannot feel called upon to voice editorial opinion on the activities of political leaders. The religious life of our late President was singularly colorless. That his references to the need of divine assistance especially in the prosecution of the war with Germany and Japan were genuine no one would be willing to question. He maintained an active membership in the Episcopal Church. On important occasions the gathering of the Roosevelt family and of personal friends for prayer and the reading of the Word of God was customary. It is the hope of every good Christian that when death came so unexpectedly, it found the President at peace with his Maker, Redeemer, and Judge.

In conformity with Scriptural admonition, we pray with particular earnestness in these days for the man who has been so suddenly lifted to dizzy heights of power, President Harry S. Truman. Christians will implore God for those blessings upon our new President without which the nation cannot prosper — courage, especially in maintaining his oath of office, wisdom, and the example of a good life, both in his person and in the family which is now taking over the executive mansion. Good citizens have noted with approval the immediate reactions of Mr. Truman to the news that he was successor to the presidency, the evident trepidation with which he viewed the august responsibilities of this high office, and his hurried first words

to the newspaper men — "Pray for me, pray for me, I mean it." We heard his opening address to Congress. In the identification of his own prayer with that of Solomon (1 Kings 3:9) he is assured of the Amen of every Christian American. G.

Stagnating in Atheism

An article contributed to *Science* by Dr. Alex B. Novikoff of the Department of Biology, Brooklyn College, indicates that some of our biologists are still stagnating in their nineteenth-century mechanism and atheism. Doctor Novikoff discusses various biological and social levels, and the proposition is that to explain the advance from nonliving to living matter, from plants to animals, from one-celled to many-celled animals, from sub-mammals to mammals, from ape to man, you need nothing but the blind force of nature. He sees no divine purpose or design in the world of created things; everything is the result of mechanical forces acting along evolutionary lines.

"Man's behavior differs from that of other animals because of his possession of body structures, notably, the highly developed nervous system, which make thought and speech possible and whose functioning is profoundly affected by social or cultural influences."

Who would deny that thought and speech are made possible by certain organs and by the nervous system, and that we are influenced by social conditions or cultural surroundings in our thinking, our speech, our actions. But if the difference between a civilized community life and the animal relationships of the jungle is accounted for by reference to the fact that man "possesses a unique head and hand," common sense and Dr. Novikoff part company. It is, of course, admitted that man *is unique* and that thought, speech, labor are impossible without a highly developed brain and a hand. But if the writer then regards this unique biological constitution as the sufficient explanation why man can think and speak, make tools and recognize moral principles, there is evident the persistence of a mechanistic philosophy which was slain decades ago when the mysteries of the living cell were unfolded.

The article throughout is an argument against the evidences of purpose in nature and an insistence on blind force, heading up in the perfectly meaningless proposition: "It is the plasticity of man's intelligence which brings ethics into being." Through this whole type of reasoning runs a rugged faith in evolution. Dr. Novikoff traces evolutionary progress to "the slow process of germinal change (mutation)." Such works as H. S. Jennings' *Genetic Variations in Relation to Evolution* and Goldschmidt's *The Material Basis of Evolution* have left no impression on this type of scientific thinking. G.

Shorter Sermons?

One of the cheapest accusations against the ministry is the charge of "preaching long sermons." Preaching may be all right, but "long sermons" — the very term embodies a sneer and, of course, suggests an excuse for neglecting worship in the house of God. There are long plays, long broadcasts, even long speeches in Congress, and no one thinks of making an accusation out of the mere matter of length, whether it be in the theater, over the radio, or in some political gathering. Common sense here tells us that it, of course, depends upon *what is said* in the course of the long speech, broadcast, etc. In the case of the sermon, length is itself treated as valid reason for complaint. But a long-suffering people is told that better things are right around the corner. Says *The Lutheran* (Philadelphia): "The chaplains are learning. For one thing, the ministers who have been serving as chaplains in the armed forces have learned to shorten their sermons. This will be one of their assets when they get back in civilian pulpits."

What is wrong about this is, for one thing, that the average sermon of today is not "long." There were long sermons in Colonial days; and they were enjoyed by the people, the entire congregation nodding its delight when Whitefield would turn his hour glass upside down and continue another half hour.

There are few long sermons today, and there is no such disproportion at all between quality and length as the scoffers would make us believe. A sermon may be *long* — let us say forty-five minutes or even more, and hold the attention of the folks in the audience so that they don't know where the time has gone. Of the two best sermons this writer has ever heard, one was more than an hour in length, and another (one by the late Rev. Gausewitz, President of the Synodical Conference) was one of twenty minutes. It is plain silliness to make mere sermon length the standard of judging the worth of a man's preaching. On the whole, we don't need shorter sermons. When a parishioner complains that a seventy-five-minute service is too long and grumbles about the "long sermons," it simply proves that he has learned too well a lesson which a world which hates preaching and the Word of God tries to instill into the Christian's mind. G.

Is the "Frozen-Food-Locker" Spirit Prevalent?

The reference is to the uninviting spirit, the lack of friendly glow and warmth, noted by some of our correspondents in the churches of our Synod. So far our answer has been that occasional visitors at our services don't wish to be "*made*-over," that they will make proper contacts with the pastor if they desire his services or intend to apply for membership, and so on. But we are plainly outvoted. The latest on this subject we find in the Southeastern Supplement. This is what a writer places on record as his experience in some of our churches:

> Attractive exteriors fairly shouted, "Come in!" Well-kept grounds, pleasing appointments, immaculately attired attendants (popularly known as ushers). One of them, complete even to the carnation in his coat lapel, marched us forward. Seated in comfortable pews, anticipating a period of faith-strengthening worship, spiritual refreshment, and Christian fellowship, there came a startling disillusionment. The hymns were sung, but they were far from being a joyful noise unto the Lord. The responses to the liturgy lacked fervor — perhaps that was correct; we're not an expert in such matters, but it sounded hollow; the sermon was what we had desired: good, well-planned, carefully thought out, and delivered with conviction. The service ended. Then came the icy shock, like a blast from the Arctic. Not a greeting was spoken to the visitor, not a sign that we were welcome, not a pleasant look expressive of an unspoken hope that we might come again. We were lift icily alone.

This experience is related as one quite commonly met with. The Michigan District *Stewardship Bulletin* has this comment on the situation:

> The early Christians, still flushed by the radiance of the Gospel of the Cross, gave themselves to the service of God, and giving themselves, they did not hold back on anything they possessed. Self, service, silver — everything was dedicated to their Lord. . . . May the joy of Easter with its risen, living, loving Christ enkindle in His Christians that fire and zeal of which there still seems to be a shortage!

Even after reading these items we refuse to believe that they describe a situation which is characteristic of our congregations. But, with a missionary program at present engaging such well-planned attention in so many of our congregations, it would be a pity if by the appearance of indifference to strangers and visitors we should render ineffective the work of our pastors as preachers and missionaries and the efforts in the field of lay evangelism. G.

The Mystery of the Real Presence

By PAUL E. KRETZMANN, St. Louis, Mo.

Practically every Lutheran catechumen, young or old, has memorized, or at least heard in the instruction given by his pastor, the definition given by Luther regarding the nature of the Lord's Supper: "It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself." In connection with the instruction given concerning the Sacrament, the candidates for communicant membership also heard of the emphasis which Luther placed on this definition. When he wrote: "It is the true body *and blood*" and: "For us Christians to eat *and to drink*," he tacitly condemned the fact that the Roman Church celebrates the Sacrament under only one kind, that is, the laity receive only the consecrated bread. In stating: "Under the *bread* and the *wine*" the Reformer made it clear that the doctrine of transubstantiation of the Roman Church is not in agreement with the Word of God, since this Church declares that the bread and the wine are *changed* into the physical substance of the body and blood of the Savior and that bread and wine are no longer present after the priest's consecration. And in writing, "It is the *true* body and blood," Luther wanted to safeguard the Scriptural truth of the real presence in the Eucharist over against the teaching that the earthly elements merely symbolize, or signify, Christ's body and blood.

This doctrine, of the real presence of the body and blood of Christ in, with, and under the consecrated elements in the Lord's Supper, has recently come into the picture for its share of attention, on the part of both laymen and pastors. That members of Reformed church bodies should have some difficulty in presenting this doctrine correctly is but to be expected, since they have, for the most part, grown up with a false conception of the Lutheran position. But when members of Lutheran churches begin to voice their misgivings and even express doubts concerning the doctrine which was clearly held in the early Church and again, since the time of the Reformation, in the Church which bears the name of the great Reformer, then we may well ask: Why this attitude? Is the position which the Lutheran Church holds, to which every member of this Church subscribes at the time of his reception into adult membership, really not in agreement with the teaching of the Bible?

Just what does the Word of God say about the Sacrament? The words of institution are surely simple and clear enough. The Lord stated, in distributing the bread and the wine on the evening before His death: "Take, eat; this is My body . . . drink ye all of it, for this is My blood of the new testament." Matt. 26:26-28. The other Evangelists report the same words in the institution of the Sacrament, Mark 14:22-24; Luke 22:19, 20, as does the Apostle Paul in what is, chronologically speaking, the earliest account of the order establishing the Eucharist, 1 Cor. 11:24, 25. If language means anything at all, we have the assurance of Jesus in the Sacrament: This bread, although it is and remains bread, *is* My body; this wine, though it is and remains wine, *is* My blood.

Now, in order to remove, from the very beginning, any misunderstanding of the words of institution and in order to explain the mystery of this strange combination in the Lord's Supper, the Holy Ghost caused the Apostle Paul to state just what is meant. In 1 Cor. 10:16 we are told: "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?" The Apostle evidently teaches that there is a communion, a fellowship, a combination, a partnership, an association, between the bread and the body of the Lord, between the wine and the blood of the Lord. The earthly elements are not changed, transmuted, "transubstantiated" (as the technical term has it), but they enter into this miraculous communion whereby the body and blood of the Savior are present in and with the elements at the consecration and the distribution of the bread and the wine. This same thought is brought out in the next chapter, 11:28, 29, where the Apostle teaches: "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning *the Lord's body*." Again it is plainly stated that the bread is eaten and the wine is received from the cup. Yet, at the same time, the body of the Lord is present. Hence the caution that the communicant should be fully aware of the fact and the significance of this miraculous meal, lest he receive the Sacrament to his damnation.

The doctrine of the real presence, as taught in the Lutheran Church, means just what the Lord Himself, through the writers inspired by Him, would have us believe, namely, that in the Sacrament we receive the consecrated elements, bread and wine, with the mouth of our body, and at the same time, by virtue of what has been termed the sacramental union, we also receive the very body and blood of the Savior, of Him who died for us and rose again, whose glorified body, as St. Paul writes, Eph. 4:10, has ascended far above all heavens, that He might fill all things.

As may readily be seen, this miracle is a matter, not of reasonable explanation, but of spiritual understanding. Yet the explanation of the Apostle in no wise involves contradictions. It presents a fact for which we have a number of parallels in the Bible. One of the simplest is that which concerns the indwelling of the Godhead in the person of Jesus of Nazareth. St. Paul writes, Col. 2:9: "In Him (Christ) dwelleth all the fullness of the Godhead bodily," that is, in the human body of the Savior, so that His body possessed the Godhead completely. It is a thought which Jesus Himself expressed when He told the Jews: "I and the Father are one," John 10:30, a statement which does not identify the Father and the Son in one person, but indicates that the Godhead of the Father completely possessed the human person of Jesus Christ.

We therefore conclude, and it is a truth which every guest at the Lord's Table ought to know and appreciate: As the Godhead, according to Col. 2:9, lives bodily in the person of Christ, permeating and interpenetrating His entire being, even according to His human nature, so in the Holy Communion the true body and blood of Christ, although spiritualized and glorified, are the objective gifts to the communicants, being present really and truly, essentially and substantially, but spiritually and ineffably, by means of the sacramental union, under the outward part, sign, form, or substance, of the bread and wine.

All this has a direct bearing on the preparation for, and the attendance at, the Holy Communion. For, as the Apostle states, we should *discern* the Lord's body, not partaking of the Sacrament as we might of any other meal and food, but aware of the fact

that the Lord's body, as given for us on Calvary, the Lord's blood, as shed for us in His entire suffering and death, are truly present in, with, and under the bread and the wine, serving as the seal of the forgiveness of our sins, as a powerful stimulus for our faith, and as a tonic to urge us onward in true sanctification of life.

Chief of Chaplains Assigned to New Duties

The War Department announced April 1 that Major General William R. Arnold, whose eight-year tour as Chief of Chaplains will shortly expire, has been designated as Assistant Inspector General in the office of The Inspector General of the Army. His duties there as an inspector will relate to the affairs of the Chaplain Corps and religious matters concerning the Army, and he is to be sent on an overseas inspection tour at an early date.

Chaplain Arnold has been very kind and helpful to the Lutheran Army and Navy Commission. Dr. Paul L. Dannenfeldt, chairman of the Commission, writes: "He always spoke words of commendation and gave recommendations for our entire program of spiritual ministry to men and women in the armed forces and appreciated the fact that our chaplains were men of deep spirituality and sound religious convictions."

General Arnold's successor will be Colonel Luther D. Miller, an Episcopalian. General Arnold is a Roman Catholic.

The Title "Reverend"

Among the titles which custom has conferred upon clergymen in America, that of Reverend is most common and we believe has its vogue because it implies a connection with what is sacred. It is neither American nor Protestant in its application: it dates back to the exercise of priestly functions and reflects in a mild way the awesome attitude of the laity toward persons entitled to stand in holy places and handle holy things.

Some differences of opinion exist concerning correct usage of the term. To two assertions there is agreement: *i. e.*, its use as a title requires the definite article, *the*, to distinguish it from other connections. Also it is not a degree conferred by a theological seminary. One therefore does not in conversation accost a clergyman with the greeting Reverend Blank. One says Mr. Blank, unless some degree such as a degree of Doctor of Philosophy, of Divinity, of Laws, of Literature, has been conferred. In that case it is correct and sometimes diplomatic to say Doctor Blank or Doctor. But Mister Blank is the safe term where one is not informed.

In written communications the correct formula is "The Rev. Mr. John A. Blank," followed by the post-office address. Next may come Dear Mr. Blank, or Reverend Sir, or Dear Sir, but not Dear Reverend. In the Lutheran Church *a clergyman having a congregation* * is entitled to the term Pastor in both written and verbal address.

Our adoption of the word Pastor is modified in some Protestant areas into Parson, and we have been told that in Scotland the favored title is Dominie.

The Lutheran

* Italics ours. ED.

Should Youth Be Independent?

By M. S. SOMMER

No teen-ager should continue to depend upon Father and Mother as he depended upon them when he was a baby or a little child. There was a time when the baby was fed, the child could not feed itself. And then what joy in the heart of Father and Mother when they saw the little one for the first time lifting the spoon to his own mouth, lifting the cup to his own lips! Then came the time when the young one went to school; he associated with other children, he listened to their talk, and he told them something. He learned to read, and then he no longer simply heard what Father and Mother, what the teacher and the pastor had to say, but he read for himself, and he himself thought upon what he had read, considered it.

And as the young people grow older, they discover that they had very childish and foolish notions about some things. Little by little they see how thoroughly they were mistaken about a number of things. They become conscious of their own personal reasoning powers. When he was young, the boy may have been frightened at the lightning and been awed by the sound of thunder. Now he knows that through lightning the air is purified, and, of course, every explosion will cause a sound. That is something to be thankful for, not to be frightened by. And then he hears older ones telling him many things which are entirely new to him. Nobody has told him that before. Our Publishing House has a book that speaks of some things of which some young people hear only the ungodly and the wicked speak. The book is called *Why Was I Not Told?* by Dr. E. W. Marquardt. This book explains many things which the adolescent boy and girl ought to know and which many parents consider a difficult subject. Not only thousands, but millions of the young make shipwreck right here. Say what you please, the transition from childhood into manhood has its difficulties. Oliver Wendell Holmes declares that man is taken out of childhood into manhood as drunken sailors are impressed on board of ships. That expression shows that even our common sense tells us something of the peculiar difficulty of the teen age. True, every age has its peculiar temptations and difficulties, but the years of adolescence are especially difficult. During these years it often happens that a boy or girl is estranged from Mother or Father. It is during these years that they also notice that Mother and Father are not as perfect, not as reliable as they had considered them till now. The teen-ager may come to think that he can do better. At this time the young people are in danger of losing the respect, reverence, and attachment for Father and Mother, which they ought to retain.

What are we to do about all this?

Something should have been done before we come to this age. If you want to eat a good dinner at twelve o'clock noon, something must be done before twelve. If you want to be a successful writer by the time you are thirty, some things must be done before you are thirty — long before. While youth is the time of play and fun, it is also the time of very serious preparation. There should have been Christian training even of the child. The little boy and the little girl must learn to pray, that is, to pray God-pleasing prayers, in the name of Jesus; they must learn to understand themselves, their sinful nature; they must learn, not that it is sinful to be hungry or thirsty or cold, not that it is sinful to wish to eat, wish to drink, wish to be warm, but that these natural desires must be taken care of in accordance with the provisions which God Himself has made and has ordained. But, of course, when the time then comes, those years of difficulty when youth is neither child nor adult, when these young people are passing through the teen ages, then something also has to be done. These young people are not to be dealt with harshly because they would like to make a way for themselves. They want to be strong, they want to do things, they want to know the truth, they do not wish to remain little children. They are ready to say what St. Paul wrote: "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things," 1 Cor. 13:11. Parents must understand that we cannot go with our children on every step of the way; we cannot solve all their problems for them; parents must commend

these young people to God in prayer. And the young people must know that God has commanded us to respect our parents and to honor them. No one has ever had a perfect mother, no one has ever had a perfect father. If your father and mother advise you, warn you against danger, thank God that there is someone who takes an interest in your welfare, who tries to help you, who is older and more experienced than you are, who has been over the way which you are now walking for the first time. You may not know it, but there are millions of people on the outside waiting for you like so many wolves to tear you to pieces, to ruin you in body and soul and mind. Thank God, there are some few people, your parents and your pastor, and there may be some few other Christian friends, who are praying for you, recognizing your difficulties and wishing to aid you as best they can.

Another thing, youth is the time for acquiring habits. Young people should be assisted in this. We read that the parents of Jesus had the custom of visiting the Temple at regular times. We read that Jesus Himself had the custom of entering the synagog on the Sabbath day, Luke 4:16. Habit is a labor-saving device. Parents and their children should co-operate in this training in good habits and customs. Attendance at church, prayer, reading of good books, devotion to daily duties, respectful behavior toward parents in the home — all these must become habits.

Someone will tell us, "But it isn't enough simply to have the habit of going to church." We know that very well, but the habit should be there, the habit of attending a church in which the truth is taught.

God bless you, my young people. Confide in Father and Mother. Remember this infallible truth: You are weak, but God is mighty. Do not be so foolish as to think that you can fight against God. Remember what Gamaliel said, although he was not a Christian: "If this council and work be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." But: "If God be for us, who can be against us?"

God loves all young people, He wishes to see them happy, He invites them to joys. Indeed, He alone has given them the means and the ability to have pleasure, but He also has given them the rules according to which the game must be played. Read Eccl. 11:9 and meditate upon those words. There is much to gain and much to lose.

Have We Done Our Best?

Chaplain (Brig. Gen.) George F. Rixey, deputy chief of chaplains, recently sent an appeal to the undersigned for more chaplains. He wrote:

"A recent War Department directive has authorized the Chief of Chaplains to procure and recommend an additional 600 clergymen for appointment as chaplains. This figure added to the 200 short on the previous ceiling indicates that the churches in the United States have an opportunity as well as an obligation to provide 800 chaplains in the immediate future.

"This increase has been granted to the Chief of Chaplains to fill vacancies created by the movement of chaplains from Service Command installations to overseas assignment. A need is also evident for replacement of chaplains being separated from the service for various causes.

"In view of the increase of 600 chaplains and the fact that you have exceeded your quota of 191, you are authorized to process applications for ecclesiastical endorsement until such time as you are advised that the total procurement ceiling has been reached or the number of appointments from your church equals an additional 35 per cent of your quota.

"The need of additional chaplains is critical, and your Church has done well. This is fine evidence of the generosity and helpfulness of your denomination. The splendid co-operation you have given to the Chief of Chaplains and the Service Command chaplains is greatly appreciated by the Chief of Chaplains and the War Department. This co-operation is, in itself, a source of encouragement at a time when the future needs are presented.

"The existing demand for chaplains is for younger men, who now will have another opportunity to share the burdens of battle, borne so nobly by their faithful, and in many instances older, brethren."

At present our Synod has 212 chaplains on active duty. More than 50 of these are with our troops on the Western Front. This is a splendid showing.

The Navy Department informed us some time ago that the urgent minimum requirements for our Synod are 20 additional chaplains before July 1, 1945. We have done well. Have we done our best?

The war is not over. Even though peace should come today or tomorrow, the ministry of the chaplains will be needed most urgently. If peace is declared in Europe, it will take months before the first units will be evacuated. The tensions of battle will have come to an end; the temptations for the men will multiply; spiritual guidance and help in every form will tax the ministry of the chaplains to the utmost.

The response of our clergy to the call for chaplaincies has been relatively good. Pastors who are qualified to accept the commission as chaplains are confronted with a decision right now. All should weigh their personal responsibility toward their present charges over against the opportunities offered to them in spiritual ministry to the men and women in the armed forces.

God grant His grace to decisions pleasing to Him.

PAUL L. DANNENFELDT, *Chairman*
Army and Navy Commission

Two Messages to the White House

The Hon. Franklin D. Roosevelt Family
The White House, Washington, D. C.

PLEASE ACCEPT THIS EXPRESSION OF SINCERE SYMPATHY. MAY GOD GRACIOUSLY STRENGTHEN YOU AND MAY HE IN MERCY REMEMBER OUR MOURNING NATION.

J. W. Behnken, President
Evangelical Lutheran Synod of
Missouri, Ohio, and Other States

April 13, 1945

The Hon. Harry S. Truman
President of the United States
The White House, Washington, D. C.

Honorable President Truman:

Please accept this expression of sincere congratulations on your elevation to the Presidency of the United States.

Since you are entering upon this high and noble office at a most critical and momentous period in our country's history and must therefore shoulder enormous responsibilities, I want to accompany these words of congratulations with the earnest and fervent prayer that our good heavenly Father may, as He did for Solomon, grant you an understanding heart and enable you to perform your tremendously important task wisely and successfully to the glory of God and the welfare of our beloved country.

Permit me to assure you that you will be remembered regularly in prayer in the five thousand Lutheran churches under my jurisdiction. We shall pray God for Jesus' sake to be with you in your colossal work, to guard and to protect you, and to make you a true blessing unto our nation and to the world.

Very respectfully yours,

J. W. Behnken, *President*
Evangelical Lutheran Synod of
Missouri, Ohio, and Other States

Parting Gift

Just now the mail brought an interesting bit of news. Before the Lutheran chaplain, Herbert P. Vogel, and a number of other Lutheran soldiers left their post for overseas, they assembled in their post chapel for a solemn service. At the conclusion of the service the chaplain spoke to them about peace and the Peace Thankoffering. They decided to do something about it. The offering was lifted and approximated $170.00. There had been no previous preparation. The boys simply emptied their pockets and purses! What a farewell gesture to the Church which they loved. — Those boys were ready to give their lives and their money. What will YOU give? — H. Meyer, in St. Paul's *Church Chronicles*, Cullman, Ala.

"It Is Not for You to Know!" Acts 1:7

By H. J. BOUMAN, Minneapolis, Minn.

To man is given a powerful urge, the God-given desire to learn, to acquire knowledge. The curious little lad will pester his mother all day long with innumerable questions. He wants to know things, to learn the answer to many a why and how. Thus in many cases curiosity becomes the mother of knowledge.

Thus man is being urged to investigate the workings of nature, to find the answer to the thousand and one questions which nature presents, to discover the laws that govern things within and without himself. Such curiosity becomes the mother of useful knowledge, of helpful inventions, and of great discoveries in the various fields of science which are profitable for a healthy and comfortable life. It enables man to regain more and more of the dominion over nature once lost through sin and in a measure to harness the forces of nature for his service and protection.

But when man is too proud to keep his curiosity within its limits, when he endeavors to open doors closed to him, his curiosity will lead him into all manner of absurdities, errors, and sorrows. Thus man's unrestrained curiosity urges him to explore the future, to push aside the veil that covers tomorrow, to go beyond the revelations of God. Such curiosity begot, among other things, spiritism and other superstitions, millennialism and other vagaries.

When curiosity becomes the tool of man's pride, it disregards its God-ordained limits. All articles of faith are mysteries, we know them in part only (1 Cor. 13:9), our knowledge of them is fragmentary, because the logical connection in them is not revealed. Thus we cannot logically explain how God is Three in One, how Jesus is God and Man in one Person, how the holy writers could be inspired without becoming mere machines, and so forth. God in His wisdom has revealed only what is necessary for our salvation.

But proud man's curiosity was, and is, not satisfied with God's revelation, man wants to know more, and this unrestrained desire leads him into disastrous errors, into rejecting the full inspiration of the Bible, the blessed atonement through the substitutionary suffering and death of our Savior, and, in the end, into discarding *all* articles of faith. Unrestrained curiosity disdainfully rejects the dictum: Thus saith the Lord.

Such curiosity makes many people gullible victims of fraud. Soothsayers and fortunetellers get rich by catering to such unhealthy curiosity. We do not know what God has ordained. Will the war come to an end soon? Will our boy return unharmed? Will there be a just and lasting peace? Will the end of the world come in the near future? Why must I suffer more than others? Such and similar vexing questions we cannot answer. Here applies what our Lord told his disciples Acts 1:6, 7. They asked Him: "Lord, wilt Thou at this time restore again the kingdom to Israel?" He said: "It is not for you to know the times or the seasons which the Father hath put in His own power."

But unrestrained curiosity is not satisfied with that answer. Therefore it seeks ways and means to look behind the veil of the future, it drives people to fortunetellers willing to spend their money lavishly and foolishly for nothing. But worse still, such curiosity is rebellion against God and unbelief in His wisdom and love.

Such unrestrained, sinful curiosity plagues also Christians. It can be overcome only by faith in this truth: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16. Childlike trust in God regarding our salvation will make it easy for us to trust Him in every other way and situation.

Then, while we are eager to improve our knowledge of divine revelation and to be more firmly grounded in it, we will, at the same time, humbly restrain our curiosity regarding questions the answers to which God in His wisdom has withheld, and we will cast all our cares on Him who careth for us.

The Lutheran Ancestry of Franklin Delano Roosevelt

By KARL KRETZMANN, Curator, Concordia Historical Institute

Our late President because of his descent not only from the Dutch, but also from the English, French, Germans, Swedes, Danes, Norwegians, etc., was truly representative of the "Great American Melting Pot."

We are interested in the fact that among his ancestors from the various nationalities of Northern Europe there were also quite a number of Lutherans.

The earliest American ancestor of Franklin D. Roosevelt was *Claes Martensen van Roosenvelt,* who came over about 1650 and died in 1659.

The second Roosevelt (the first born in America), *Nicolaes,* married a girl of German descent, Heyltje Kunst, the eighteen-year-old daughter of Jans Barentsen Kunst, who had come to America with his parents in 1647 and married in 1653. His daughter Heyltje became the ancestress of both Presidents Theodore and Franklin D., as well as of Mrs. F. D. (Eleanor) Roosevelt, whose father was a brother of Theodore.

The third Roosevelt in this country, *Jacobus* (James), in 1713 also married a girl of German descent, Catharina Hardenbroeck, the daughter of Johannes Hardenbroeck, who had come to America in 1664 and had married, in 1686, Sarah van Laer, who in spite of her apparently Dutch name was the daughter of a merchant in New York, Stoffel, who had come from Laer, near Muenster, in Westphalia.

The fourth American Roosevelt, *Isaac,* the son of Jacobus (James) and Catharina Hardenbroeck Roosevelt, born 1726, married in 1752 the eighteen-year-old Cornelia Hoffman. This young lady was a great-granddaughter of Martin Hoffman (Hoofmann), who had come to New Amsterdam from Reval on the Gulf of Finland about 1657 and affiliated with the German Lutheran Church on Manhattan Island. In 1672 this congregation delegated him to collect funds among the Swedish Lutherans on the Delaware for the building of a church on Broadway, opposite Wall Street (A. L. Graebner, *History of the Lutheran Church in America,* p. 62). The pass issued to him by Gov. Francis Lovelace to go to "ye South River at Delaware, to which Place a Sloope being now bound a Conveniency presents" may still be seen in the archives of the old Lutheran Church in New York (St. Matthew's). Martin Hoffman's wife, Emmerentje de Witt, whom he espoused in 1664, was also of Lutheran extrac-

tion. She was a daughter of Claes de Witt in New Amsterdam, who in October, 1657, as one of "the adherents of the Unaltered Augsburg Confession here in New Netherland," had signed the protest of the Lutherans against the banishment of their pastor, John Ernestus Gutwasser, by Gov. Stuyvesant. Claes had come from Esens in East Frisia on the North Sea and was probably called "de Witt" (the Whitehead) on account of his fair complexion.

Nicholas, the son of Martin and Emmerentje de Witt Hoffman, soon after 1700 erected a stone house in Kingston, N. Y., still standing and known as the Hoffman House. This house also served the Lutherans as a place of worship whenever the Lutheran domine of New York, Justus Falckner, visited there. Here Martin Hoffman and his wife found a home in their old age. At a Communion service conducted in this house by Domine Falckner on April 29, 1711, there took place the baptism of a granddaughter, at which the aged grandparents acted as sponsors. In this service three ancestors of Franklin D. Roosevelt, Martin Hoffman, his son Nicholas, and his grandson Martinus, b. 1706, were present. This (Col.) Martinus Hoffman married in 1730 Tryntje Benson, who was a niece of Catlyntje Benson, who in 1729 had become the wife of Christian Joshua Kocherthal, the son of Pastor Joshua Kocherthal, who in 1709 and 1710 had led large groups of German Lutherans to Newburg and other places in the Hudson Valley.

The fifth American Roosevelt, *James*, the son of Isaac and Cornelia Hoffman Roosevelt (b. 1760), became the great-grandfather of our late President. He married in 1876 Maria Eliza Walton, who on her father's side descended from the Beekman family, which had come from Cologne in the middle of the seventeenth century. Her first American progenitor, William Beekman, was the vice-governor on the Delaware after New Sweden in 1655 had capitulated to the Dutch. Jochem Beekman, possibly a cousin of Willem, was one of the founders of the Lutheran Church in New York and his descendants were members and officers of the church for more than a century afterwards (A. L. Graebner, p. 414). Through the Beekmans Maria Eliza Walton Roosevelt was descended from the Herlins, who had settled in East Frisia about 1600. Two Lutheran pastors, Philip and Abraham Herlin, were in charge of the congregation at Visquard, near Emdem, in East Frisia, 1654—1704.

On the list of subscribers to the building fund of Christ Lutheran Church in New York, of which F. A. C. Muhlenberg later became the pastor, we find the names of Jacobus (James), Isaac, and James Roosevelt, Jr., as well as those of John Hardenbrook, Abell Hardenbruck, Senior, James and John Beekman.

All of which is evidence that Franklin Delano Roosevelt had quite a number of German and Swedish Lutheran ancestors and that at least two of these ancestors were members, and others were interested in the welfare, of the oldest Lutheran Church in America (now St. Matthew's of New York).

For Christ and Country – Items of Interest from Many War Areas

We Have a Mission

After reading the Jan. 16th LUTHERAN WITNESS and other Lutheran publications concerning the hold of Catholicism at present, I'm wondering if there is not some way to demand of our State, as well as our movies, that in the future we want clericalism in the church, where it belongs.

As you have brought out, every movie depicting a religious scene is automatically Catholic. Even the newsreels of our men worshiping overseas show only the Catholics.

There is and has been much talk about a department to promulgate Lutheranism and see that we have representation in the news, movies, etc. We have missions to spread the Gospel to other lands, surely it is important that we spread it effectively in our own land. This expresses what some of the men in uniform believe. We are proud to be Lutherans, and want to make sure that Luther did not work in vain.

Wishing you continued success in the work of our Lord,

Sheppard Field, Texas JOHN R. BISS

Sergeant Meets a Chaplain

Yesterday afternoon I was sitting here at my desk, and the chaplain from this outfit, who is Presbyterian, walked by; he had another chaplain with him that I recognized as Chaplain Kroenke. You remember me writing about going to his service while I was at 502? He is a Missouri Synod chaplain, and is the chief chaplain of this whole area. Just recently he was promoted to Colonel. There is a good example that the right doesn't always stay at the bottom. After they had passed, I went right over to the phone and called the chaplain's office and asked him if that was Chaplain Kroenke that just walked by, and he said it was. I then asked him if I could have a chance to talk with him for a few minutes, and he said, "Sure, come right over," so over I went.

Ivan A. Raddatz

Believe me, it was a pleasure to talk with him, even for a few minutes! I asked him whether I could take Communion, and he said, surely, he would give it to me. Then he asked me if I knew that there was another Missouri chaplain on this island. I really was surprised to hear that. He is 'way at the other end of the island, and Chaplain Kroenke told me that this next Sunday evening he was having Communion services out there, and if I thought that I could get a way out there, I could go there instead. Just before I was ready to leave, he asked me what tent I was in and said he would come up to see me that evening with the other Missouri Synod chaplain. When I heard that, it almost made me soften up a bit and let a couple drops trickle down my cheeks; to know that there were still some people in this world who in spite of their rank cared for the other person. I got over to the tent about five-thirty, and there met the other chaplain. He surely is a nice fellow. He said he thought I could get a way out to his services as there is a captain from this outfit who goes out to his services, and Chaplain Kroenke said that before he left he would see this captain and tell him to look me up. Chaplain Kalthoff also said that if ever I couldn't get a way out there and there were more members of the Missouri Synod, I should call him and he would be glad to come here and have services for us any time we had an opportunity.

Just those few minutes yesterday did me a world of good, just to sit down and talk about something different for once.

By the way, I received those LUTHERAN WITNESSES that you sent in the envelopes and thank you for sending them that way. I get them much faster and in better condition that way than I would the other way.

IVAN A. RADDATZ

Hq. Island Command
January, 1945

Chaplain Receives Citation

A ninth air force service command base, France: Chaplain Albert A. Behnke of Lemay, Mo., is receiving the Bronze Star medal from Colonel Thomas S. Voss, Orlando, Fla., for meritorious service in connection with military operations

Christmas Eve, 1944, Harmon Field, Newfoundland
Chaplain Horace R. Frerking

Lutheran Service in Newfoundland

(EDITORIAL NOTE: Pictures and stories related to Christmas are only now being received for publication, due to delay in transit from theaters of war and censorship regulations.)

Our Newfoundland chapel has an interesting history. The building was first used as a school, which stood on the property acquired for a base by the United States Government. When the American engineers landed on the island to begin construction of the base, the school building was moved to its present location, where it was used by the workmen as a bar and recreation hall. After serving this purpose for about a year, the chaplain on the base, in search of a building for a chapel, found the combination bar and rec-hall deserted and immediately set out to "convert" it into a chapel. The building has a comfortable seating capacity of about 120 people. Plans for an enlargement of the building are now under way.

I have been serving this base, known as Harmon Field, since December, 1943. I am the only chaplain on the base and the only Protestant minister within a radius of fifteen miles of the base. And as far as I am able to ascertain, I am the first Missouri Synod Lutheran minister ever to conduct services in Newfoundland.

HORACE R. FRERKING, *Chaplain*
Newfoundland

Grateful to the A. and N. Commission

I hope your *Loyalty* and *At Ease* as well as other tracts will continue to reach me. It is not only I who constantly enjoy reading them, but my buddies as well, and whenever I receive the envelope with your address on it, I am immediately besieged with requests to "let me have it next."

Since there are no Lutheran chaplains within our organization, I have been attending services with a Lutheran chaplain in a neighboring outfit, and I have persuaded several members of my organization to accompany me to these services which they admitted they enjoyed immensely.

IRVIN G. WILEY, *Sergeant*
APO, Seattle, Wash.

Christmas in Holland

Whether you know it or not, here in Holland the people celebrate Christmas (the day that gifts are distributed) on December 6. Then on December 25 they celebrate the birth of *Jesus*. So thinking of Christmas today and also the church services you usually have, I thought I would give my contribution now, since I have not been there to contribute during the year. "Enclosed please find a personal check in the amount of one hundred dollars ($100), which I would like for you to hand in for me.

I have visited many religious shrines in Ireland, England, France, Belgium, and Holland, and they have proved very interesting. The only tragic thing about many of the places was that they had been used by the enemy for sniping and therefore they had to be shelled. But there are plenty still in good shape.

In Holland J. H. WILSON, JR.

One of Our "Boys"

January 11, and the sun is shining beautifully over a snow-covered countryside. In spite of the weather the tree tops of the large pines and cedars are very beautiful with their heavy load of snow on them. Birds are flying here and there still. In the distance I can hear the roar of guns. Few civilians are about. In spite of all, God has been with me all the way. With Christ I fear not, for He walks with me. Christianity with our men is going farther than the foxhole over here. My Bible has been an inspiration to me all the way. Your prayers and our faith will keep us alive with Him above.

ELMER DODRILL

A Link with Home Church

My WITNESS comes regularly as army mail permits, but I can assure you that I look forward to every copy. It's a sure link with the Church back home.

May the Lord continue to bless you in your work. CARL A. HECKMANN
Chaplain, United States Army
Somewhere in Europe
19 February 1945

Chaplain Receives Second Medal

Chaplain W. Harry Krieger, youngest battalion chaplain in a well-known Division here, has been awarded the Philippine Liberation Medal. His tour of duty overseas for the past fourteen months has included Hawaii and New Guinea, earning for him the Asiatic Pacific Medal.

Chaplain Krieger was pastor of Messiah Lutheran Church, Columbia, S. C., at the time he was commissioned. His parents reside at Granite City, Ill. Two brothers are also in the service.

Chaplain Krieger's unique hobby is collecting ornamental crosses, which have come to him from all parts of the world.

GHQ PUBLIC RELATIONS OFFICES
Somewhere in the Philippines

Good Friday Service East of the Rhine

Somewhere East of the Rhine, March 30. United States army troops today commemorated Good Friday east of the Rhine, sometimes within range of German snipers.

Rather than disappoint one group of 100 soldiers, Capt. Theodore Bornhoeft of Schenectady, N. Y., drove 40 miles to officiate at a service held within sound of machine gun fire.

The troops knelt before a cross draped in black. At one point, as they rose to sing, "Just as I Am, Without One Plea," with accompaniment of a suitcase organ, the thudding detonation of 240 millimeter howitzers was heard. The singing went on without pause.

HENRY WALES
of *Chicago Tribune* Press Service

Chaplain at Angour in the Central Pacific

It was a beautiful morning. Peculiarly, on one side of the ship was a blood-red beautiful sunrise on the calm waters of the Pacific. On the other side was the white and green and yellow explosion of navy gun fire under the pall of smoke, rising over Angour — our target. Incidentally, the Marines had invaded Peleliu (pronounced "Peh'-leh-loo" by most men around here) two days earlier; so that island, six miles north, was "smoking," too.

Well, that continued for a few hours while we enjoyed our last good meal on ship — two fried eggs, bacon, toast, coffee. Before we knew it, we were in the LCVP's (Higgins boats) and were being let down over the side. Then came three hours of "rendezvousing," with each wave going in circles, gradually moving in closer to the beach. Our two assault battalions were now hitting the beach. Naval gun fire stopped, air bombing also stopped, and a huge grey-black-yellow blanket of smoke hung over the island. After a long time of waiting it now came our turn to put into practice what we had learned for two and one-half long years. "Down in the boat," came the command. The coxswain increased the speed and headed for the beach. Looking up, I saw the stub of a tall coconut palm. A second later the boat stuck in the sand of the beach, the ramp dropped, and out we ran pell-mell over the white sands of Angour, the Jap-held island. The assault battalions had cleared the beach, but we didn't take too long in clearing out of there. Well, that was the invasion part of it. I did very little the rest of the day. I was amazed at the destruction done by the gun fire — nothing but stubs of grotesque trees for several hundred yards. We made our way through these to an

assembly area and prepared to push through another battalion.

It's impossible to dig a foxhole in coral, even though somehow trees and jungle growth seem to find root in it. So we found some logs that evening and shacked up for the night. Charlie, my assistant, and I took turns staying awake, but we managed to get in some good sleep. For the first time in a month we were not rocked to sleep either, as we had been on the ship. No snipers this night either.

Then we took up our position in "Grenade Hollow" in the shadow of a huge coral mound on which was a Shinto shrine and *in* which were a bunch of caves which *had* been full of Japs. We stayed in this area for about five days, using the office — it still had the better part of the roof on it — of the sulphate plant for a Battalion Aid Station. I guess I did my heaviest duty here, for we sure were kept busy. Helped with first aid, giving plasma, etc., when there happened to be several patients at one time. And surprisingly, I found a lot of opportunity to either speak of comforting spiritual things or to pray with individuals. Not infrequently I had a prayer with a soldier while the doctor was bandaging his leg, etc. And oh, how they did appreciate it! They may have been in terrific pain, but for that moment they relaxed, and after the "Amen" often came a smile and the most sincere "Thank you, Chappie" you ever want to hear. That's when I thanked God for the great privilege of being a chaplain. I may have done very little for the previous two and a half years in the Army, but right now I was a *chaplain,* and I had a job to do. The men were mighty glad that they had a chaplain with them, and so was I.

The first Sunday — after seven continuous days of fighting — our artillery pounded the Jap caves in the hills all day, while our lines had a brief rest. Many had eaten very little of their "K" rations, had had very little sleep: all had been through what is commonly known as an earthly "hell." Now they slept; they washed and shaved; they ate more "K" rations; they inquired about church services. Yes, these tired men wanted to go to church! One announcement brought out 250 men in one battalion alone. Back in the States I was lucky to have 100 out of the whole regiment. I found a foxhole, built up on the ground out of chunks of coral rock, which I used for a pulpit. We had no hymnbooks, and not too many of the men knew the hymns from memory, so I finally gave them the words of one line at a time as we then sang one line at a time. Artillery shells whined overhead, Japs hugged their caves less than a mile away, but in the hearts of 250 American soldiers there was a momentary peace and contentment as I read to them selections from my *Lutheran Service Prayer Book* and commented briefly. One of my fine majors led us in prayer. We all felt better. We had worshiped God. We thanked Him for His presence and blessing. We were ready to go back to the job — from which some did not come back.

EDWIN W. LEVERENZ, *Chaplain*

Echoes from the City of Worms

(The Associated Press Dispatch which we quoted in our last issue regarding the preservation of the Luther monument under the ravages of bombardment was credited in another source to Mr. Louis P. Lochner. Mr. Lochner, a member of our Church, is now reporting news from the Western Front. The following item headed the column "A Line O' Type or Two," in the *Chicago Tribune* of March 29.)

American soldiers in the captured city of Worms may observe a memorial to Martin Luther, conspicuously placed in a public square. Carved on its pedestal is his most historic saying: *"Ich kann nicht anders."* ["I can do no other."]

These words concluded Luther's defense of his theological position before the Diet of Worms on April 18, 1521. He had been summoned to recant his writings. He acknowledged the authorship of the books on the table before him and said, "I neither can nor will revoke anything, seeing that it is not safe or right to act against conscience."

An adaptation of Luther's ultimatum formed the last sentence of President Wilson's speech to Congress on April 2, 1917, when war was declared against Germany. He said, "God helping her [the United States], she can do no other."

Another much-quoted saying of Luther's is associated with Worms. The chancellor of a German prince who was favorable to his cause entreated him not to enter the city, although he had an imperial guarantee of safety because of the risk of assassination. Luther answered:

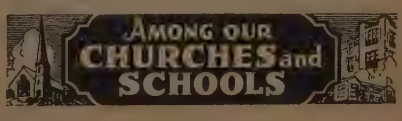
"Tell your master that if there were as many devils at Worms as tiles on its roofs, I would enter."

Worms offers many other sidelights, for it is the most ancient city in Germany, but we will let its Luther tradition serve as a sample. Our guidebook says of the monument, "It is worth a long journey to see." For the soldiers who may catch a glimpse of it, disguised by sandbags, it has been indeed a long and bitter journey.

From a Pocket Notebook

From the results which H. A. Polack and his Cleveland committee obtained through the notice, March 13, regarding businessmen's clubs in the Missouri Synod, the committee feels that "EVERYBODY reads the WITNESS." . . . Just now our movement toward the quarter million subscription mark is impeded only by OPA restrictions on print paper. . . . Something new in the way of talent festivals is that sponsored by the Walther League societies of Northern Illinois for the Parochial School, May 27, at River Forest. . . . Immanuel Church, of Memphis, Tenn., has found the *Commercial Appeal* much interested in a thing as common to us as a confirmation service. It was the happy thought of Pastor E. G. Grese to call the church editor, who sent a staff photographer and himself attended to write up the service. . . . At Iron Mountain, Mich., a Baptist preacher conducted a service especially for young people, his theme being announced as, "She Told Me She Loved Me, But oh, How She Lied." . . . The Cedar Bluffs, Nebr., St. Matthew's Church has just resolved to supply each family with an envelope into which they are asked to place the subscription price for "blanket subscription" of 85 cents for the LUTHERAN WITNESS. Rev. A. L. Wolter is pastor. . . . Referring to our note on Tanganyika, the field beckoning in Africa. Dr. H. Nau reports the following converts: "Leipzig M., 22,666; Augustana, 1,594; Neukirchen, 80; Berlin, 12,275; Bethel, 11,407; total, 48,020. . . . R. A. Ritz of Lester Prairie, Minn., awards the booby prize for Lenten sermons to a Congregationalist minister who during a *Lenten service* reviewed the book, "Anna and the King of Siam." . . . Printer's devil invades the editorial page of *The Lutheran,* 1945, No. 17, p. 25: "Among the obligations which the president of the ULCA assumes is the promise that his administration of his office shall be in infidelity to the constitution of this Body (the ULCA)." . . . Missionary M. L. Kretzmann contributes to the *Gospel Witness,* published by the Evangelical Lutheran Church in India, a series of articles under the title "Toward a United Lutheran Church in South India." . . . What with collecting $2.30 for Red Cross, organizing a hiking club, participating in tin and paper collection, borrowing twenty-five geographic books from the County Superintendent's office, giving an Easter program, and suffering a whooping cough epidemic, the youngsters of Trinity School, Rochester, Minn., had a heavy month of March. . . . The series by Dr. Fey on the Catholic program for America has for the first time laid bare the newspaper propaganda of the Catholic Church. Even so courageous an author as Oswald Garrison Villard, in his new book, *The Disappearing Daily,* except for a single fleeting allusion, does not care to mention the extreme sensitiveness of the press to Roman Catholic influence. . . . Never send clippings to the Editor's office with the request that they be returned. It isn't being done; it can't be done. . . . When the children had gone to their seats in a Spokane church and Dean Charles McAllister asked them: "What is the meaning of Easter?" 350 voices chorused: "Eggs!" It isn't funny, it's deeply tragic. . . . Several readers call our attention to the item in the March *Reader's Digest* referring to an Irishman who directed the largest chorus and orchestra on record in Boston, June 15, 1869, and opened it with the hymn "A Mighty Fortress Is Our God." . . . The old problem of Pastor, Preacher, Reverend, has been solved by Frank Colby in his newspaper column by suggesting that you address your minister as "Brother Jones." Brother Colby has another guess coming. . . . Churches with a building program on their hands could do worse than send a dollar to the Reverend E. H. Buchheimer in Detroit for a copy of the booklet describing the symbolism in the glass of Our Savior's Church.

G.



The Deep South Receives a Pastor

Real Southern hospitality is what we enjoyed upon our arrival at Hanceville, Ala., after traveling for three consecutive days per airplane from Rio de Janeiro, Brazil, to Miami, Fla., and then two more days and a night per train to Birmingham. Riding the last

fifty miles to our new home in the automobile of the president of our congregation, we were wondering whether we perhaps could stay with one of our members until we would be able to get our new home, the Hanceville parsonage, "fixed up." We were completely taken by surprise to find the whole parsonage furnished. It was a cold and rainy afternoon when we arrived. But there on the dining room table a steaming hot dinner was awaiting us. The friendly faces and the loving hands and hearts of the welcoming committee received us most cordially. The whole parsonage was cozy and warm, the kitchen completely equipped, the dining room all set, the living room neatly arranged, a new desk and chair for the pastor's study, the bedrooms so arranged that they offered accommodations for the whole family. There was even a new bed for the baby. Each bed was complete with several blankets and several quilts. The linen closet was well supplied. The fruit shelves were loaded down with 160 jars of home-canned fruits, vegetables, jams, jellies, preserves, meats, catsup, etc. Milk, butter, potatoes, sugar, flour, meat, nuts, fresh fruits, spices, cakes, bread, etc., were on hand in the well-supplied kitchen. New shades and new curtains and drapes adorned the windows. Each room had new linoleum on the floors. All of the woodwork had been repainted and the walls retouched. Even the coal bin contained a goodly supply.

After spending seven and a half years in our South American mission field under primitive conditions, it surely was a great treat to receive such a friendly welcome back to the homeland.

We received the call from the Hanceville, Ala., congregation on Easter Monday, 1944, but could not make final traveling arrangements until late in August. In Rio de Janeiro we were delayed for three months on account of sickness and difficulty in obtaining the necessary documents for wartime traveling. An Argentine steamer picks up passengers every three months. We missed our steamer in September. So we decided to fly per plane if at all possible. Permission for Mrs. Hasz and the five children to accompany me was finally granted by President Getulio Vargas, and we made arrangements to leave Rio de Janeiro on Dec. 2, 1944. While in Rio de Janeiro I suffered my third attack of malaria fever, and Mrs. Hasz had to receive several pneumonia injections. The Lord was with us throughout our trip and finally brought us safely to our new and welcome home.

RICHARD E. HASZ

Secondary School Representatives Meet

The Association of Lutheran Secondary Schools met at Luther Institute, Chicago, on March 9 and 10. Schools represented were the Lutheran high schools at Milwaukee, Fort Wayne, Detroit, Racine, Wis., Fond du Lac, Wis., Chicago, Bethany Lutheran College of Mankato, Minn., Concordia Teachers College, River Forest, Ill., and Concordia Teachers College, Seward, Nebr. Visitors were present from Northwestern College, Watertown, Dr. Martin Luther College, New Ulm, Minn., and Valparaiso University.

The delegates visited classes at Luther Institute on Friday and heard papers and discussions on "The Lutheran High School Principal as Supervisor of Instruction" by Dr. E. W. Anderson of Detroit, President E. H. Buerger of Milwaukee, and Dean W. O. Kraeft of River Forest. Prof. Carl S. Meyer presented an overview of the forthcoming publication of the Lutheran Education Association on Lutheran high schools.

Missionary Hasz and Family
They flew up from Rio

Saturday morning's session was taken up with a business meeting and a discussion of "A Course of Study in Religion for a Lutheran High School." The discussion was led by President A. O. Fuerbringer of Seward, Prof. John Klotz of Mankato, and Prof. O. Naumann of New Ulm.

Plans were made for a workshop at Concordia Teachers College, River Forest, from June 25 to 29 to develop a course in religion for Lutheran secondary schools.

The high school association of Los Angeles, Calif., joined the association, although its high school will not be opened until September, 1945.

Officers of the association are: Prof. Carl S. Meyer of Luther Institute, Chicago, president; Prof. P. J. Gieschen of the Racine Lutheran High School, Racine, Wis., vice-president; Dean W. O. Kraeft of Concordia Teachers College, River Forest, Ill., secretary; and Prof. Louis A. Menking, assistant principal of Luther Institute, Chicago, treasurer.

CARL S. MEYER

Letters from Readers

WANTED: NOT JUST A "REPLY"

Again we read and are reminded that "we must do something" about forming something, the something to be known as "The Lutheran Reply," thus adding to the already multitudinous somethings.

Well, why don't we do something?! "The Lutheran Reply" is not the proper answer. We should adopt an offensive or positive attitude and not continually be on the defensive, which such a name would imply.

Why debate the question longer? We have the answer and have had for years. Why not give official recognition and support to the finest organization of its kind, of which any church body should feel justly proud, namely, The American Lutheran Publicity Bureau. Let's make use of something we already have.

Ellinwood, Kans. R. KANDT

WONDERS OF NATURE

I enjoy the beauties and wonders of nature, and was very much interested in your article in a recent issue of the LUTHERAN WITNESS about the mineral springs at Excelsior Springs, Mo., how the things created by the Creator are far superior and cannot be duplicated by human minds and hands.

At Arrowhead Springs, Calif., where I am stationed at the present time, I have occasion also to view the hot and cold springs there. The hottest one in the world is claimed to be underneath the Hospital building, with a temperature of 202 degrees, which, I think, they have connected to the steam caves used for health baths.

But listen to this one, which also shows the power of God in nature: If an airplane would be built according to "dimensions" and in proportion to a bumblebee as to its body design and wing spread, such a plane could not fly. A bumblebee can.

WM. MAURER, S. 1-c U. S. N. R.
San Bernardino, Calif.

THE OUIJA BOARD

I would appreciate it very much if you would send me information concerning the Ouija board. What makes it move, as it does, seemingly answering questions. Should a Lutheran play this device? Your information concerning this will be greatly appreciated.

Mitchell, S. Dak. W. E. G.

Reply

Suggestion and autosuggestion will probably explain the intelligence which the Ouija board so frequently displays. Yet it is certain that by the use of this contrivance the avenues are opened to influences which may grow on the operator before their nature is recognized. Godfrey Raupert says: "The door which by these various practices is apt to be easily and readily opened is not so easily shut." It is the state of passiveness necessary in the operation of the board that facilitates the invasion of unseen influences and prepares the way for "a form of spirit control which is apt to be most subtle and complex in its character, and of the operation of

which he may himself remain unconscious for a considerable period of time." Sir Conan Doyle, who was in his later years a confirmed Spiritist, speaks of automatic writing as "perhaps the most satisfactory means of communication." He must know something of the dangers attending it, because he tells his readers, in a vague sort of way, that this kind of thing "can be overdone." A morbid craving for more "messages" is the result of using the Ouija board. Raupert says: "It seems as though each single new experiment created but an appetite for a further and better one, and went but to stimulate that well-known 'craving for phenomena' which can never be stilled. There are thousands of persons in England at this present time who pass from seance to seance and from medium to medium, incessantly on the hunt after fresh evidence, and ceaselessly seeking for new and more exciting 'developments.'" Here, as everywhere, the rule holds that "beginnings must be resisted." The Ouija board is a recognized contrivance for spirit communication. Even were its "communications" in every case due to "subconscious action" of the manipulator — hence absolutely worthless as "messages" — its association with Spiritism would still be sufficient reason for Christians to keep, literally, "hands off," and to banish it from their homes. "Touch not, handle not!" For further information, see Graebner, *Spiritism*, Concordia Publishing House, price, 10 cents. G.

FOR ADULTS ONLY

Anent Rev. Meyer's little article "Insulting Us for Business Reasons" on page 93 of the WITNESS, I happened across the following review in the *Book Review Digest* (Vol. 40, No. 10, p. 38):

"Despite some of the charming stories Pastor Schwan discovers in his efforts to justify his use of a Christmas tree, this book is not for our children, for the justification hinges on the approval of Martin Luther, and the real meaning of Christmas is not grasped." — *Catholic World*, 160:279.

R. A. EIFERT, *Librarian*
California Concordia College

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

Prof. Martin Lochner, M. Mus., educator, pastor (d. Feb. 6, 1945), was born at Springfield, Ill., Feb. 7, 1883. His father was one of the pioneers of our Synod and an authority on liturgy, Friedrich Lochner. His mother, Marie von Haugwitz, was a descendant of the Haugwitzes, from whom Katherine von Bora, Luther's wife, was also descended. After his confirmation in Trinity Church, Milwaukee, he attended the Milwaukee Concordia, 1896—1902, and graduated from the St. Louis Seminary in 1905. He accepted a call to Immanuel College, Greeensboro, N. C., and in 1912 to Concordia Teachers College, then at Addison, now at River Forest, Ill. Here he did his real life's work as a teacher of languages, but chiefly of music, hymnology, and liturgics. For twenty years he was organist at Grace Lutheran Church at River Forest. Trained for the Gospel ministry, he also served as pastor, during his professorship at Greensboro, of a Negro church at Meherrin, Va., and, while at River Forest, as assistant pastor of Christ Church at Oak Park.

He received the degree of Master of Music from Northwestern University, was a member of the American Guild of Organists, and was elected to honorary membership in the musical society Pi Kappa Lamba. For many years he edited the music department of the *Lutheran School Journal* and served on the music review committee of Concordia Publishing House, the Choral Union Committee of the Walther League, as a consultant in the choice of church organs, as the head of the music department of Concordia Teachers College, and as the faculty secretary.

He married on June 9, 1909, Miss Elizabeth Jacobs. This union was blessed with four sons, Martin Jr., Henry, Fred, and William. The last named died as the result of an auto accident on March 28, 1944.

Professor Lochner succumbed to a heart attack on the street, near First St. Paul's Church, Chicago, on the day before his sixty-second birthday, as he was on his way to serve as organist in a pastoral conference Communion service. His sudden death is mourned by his widow, three sons, two brothers (the Rev. Wm. Lochner of Milwaukee and Louis Lochner, the well-known war correspondent of the Associated Press), and two sisters. K. K.

The Rev. Louis A. Wisler (d. Feb. 14, 1945) was born on June 27, 1876, at Staunton, Ill. Soon afterward his parents removed to Alma, Mo. Here he attended the Christian school and was confirmed. He studied at St. Paul's College in near-by Concordia, then at the Milwaukee Concordia, and Concordia Seminary, St. Louis. Upon his graduation in 1901 he became the first minister of St. Matthew's Congregation in St. Louis. Under God's blessing St. Matthew's became a large and flourishing congregation, which he served for 35 years. In 1908 he became a member of the Missionary Board of the Synodical Conference. At the death, in 1931, of the Rev. Chr. Drewes, the Director of Colored Missions, he was appointed to give such time to the office as might not interfere too much with his congregational work, but in 1936 he accepted the call as a full-time Executive Secretary of Negro Missions of the Synodical Conference in the United States and Africa.

His experience and understanding, as also a goodly portion of common sense, made him an efficient and practical official.

On Oct. 29, 1902, he was united in marriage to Miss Anna Meyer at Emmaus Church by the late Dr. R. Kretzschmar. The funeral services on Feb. 17 were held in St. Matthew's, where he had retained his membership. In a sermon on Col. 3: 1-3 the Rev. Paul Streufert paid a high tribute to his predecessor and also spoke comforting words to the bereaved family. Addresses were also made by Dr. L. Fuerbringer, Honorary President of the Synodical Conference, by President P. Koenig of the Western District, and by the undersigned. The full church, the large number of pastors and teachers, the flowers, the more than 70 memorial wreaths, indicated the esteem in which the deceased was held.

He is survived by his wife and two daughters, Paula, Mrs. H. Steinmann, and Martha, the wife of the Rev. John Pingel, by three sisters, and four grandchildren.

His earthly remains were laid away in Bethlehem Cemetery.

His unexpected departure is a loss not only to his family, but also to the entire Synodical Conference.

THEO. F. WALTHER

Teacher Fred Hellman (d. Feb. 22, 1945), born Aug. 14, 1866, in Independence, Ohio, baptized and confirmed in St. John's Church, Garfield Heights, Ohio, studied at our Teachers' Seminary in Addison, Ill., graduating in 1887. He taught for thirty years in the following schools: Lincoln, Nebr., 1887—1897; Dover, Ohio, 1897 to 1911; Cleveland, Ohio, 1911—1917. Increasing deafness occasioned his resignation in 1917. After ten years of secular work he retired in 1928. His wife, Clara, nee Dascher, died in 1936. He leaves five children, three grandchildren, and an aged sister. He was a member of St. Peter's Church, Cleveland (Shaker Heights), for the past 34 years. Services were conducted at St. Peter's Church, Feb. 24, by the undersigned, who spoke on the Nunc Dimittis. Burial took place at St. Paul's Lutheran Cemetery, Dover, Ohio.

ARTHUR F. KATT

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Cross and Affliction. By Rev. R. C. Rein. Concordia Publishing House, St. Louis, Mo. 77 pages. 40 cents.

This is a second and revised edition of the booklet which appeared some years ago. There are eighteen meditations on appropriate parts of Scripture. All of them deal with the cross, the affliction, the tribulation, the trials of the children of God. Beautiful stanzas of comfort and prayers of piety are interspersed. It is a fine booklet to have in the sickroom or to give to a shut-in. It is bound in pure white stiff paper covers and enclosed in a fitting envelope and may thus be mailed to anyone. The suffering, afflicted cross-bearer will certainly be strengthened and cheered by what is here offered. S.

The Person of Christ. By Loraine Boettner, D. D. 215 pages, 5½ by 8. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. $2.00.

To receive, in this age of bold modernistic denials of the deity of Christ, a new book which sets forth the fundamental teaching that Jesus is divine, coequal with the Father and the Spirit in majesty, that He became Man for our sake, to become the Mediator between God and the fallen race — this is certainly an experience for which we are duly thankful. The author is a member of the Christian Reformed Church. He stands for the Calvinistic system of theology. We expected this view to prevail in the sections dealing with the relations of the divine and human natures in Christ, His humiliation and exaltation, and in this we are not disappointed. Yet there are statements which closely approach the view which in the Lutheran Church we hold to be Scriptural, as when Dr. Warfield is quoted concerning Jesus: "If all that man is is attributed to Him,

no less is all that God is attributed to Him, and the one attribution is no more pervasive than the other." Or when the author says: "He is received up into heaven out of the sight of His disciples, yet continues to be with them even to the end of the world. Hence the Gospel writers sometimes present Him as Divine, sometimes as human — not that we are to take the one and leave the other, but that we are to accept Him as a Divine-human person, incarnate Deity, whose whole earthly life was but an episode in the existence of a heavenly Being." The book contains strong chapters on the sinlessness of Jesus and the Virgin Birth. G.

The Westminster Dictionary of the Bible. 658 pages, 6½ by 9½. 16 plates. The Westminster Press, Philadelphia. $3.50.

This is a newly revised and rewritten edition of the well-known Davis' *Bible Dictionary*, and the work has been done by Dr. H. S. Gehman, who teaches both at Princeton Seminary and Princeton University. The old Davis Dictionary was certainly the best work of reference on Biblical topics and is to this day not so antiquated as the introduction to the Westminster Dictionary seems to imply. This revision has retained without change the great mass of the articles of the Davis Dictionary. We note, indeed, that some of the articles are more scholarly and detailed. The section on Egypt is excellently done, and where recent excavations have been done in Bible lands, they are properly noted, though not to such an extent as to make unnecessary a work like Barton's *Archaeology and the Bible*. That there is a general toning down in questions of Biblical authenticity cannot be denied. You need only to refer to such sections as "Daniel," "Canon," "Isaiah," and others. Used with these cautions, the reader being on his guard against the intrusion of liberal views concerning the authorship of various Bible books, the Westminster Dictionary is a valuable companion for the study of the Bible. On all those subjects in which doctrine and faith are not involved, the persons and places of Biblical history, the customs of the Jews and of the ancient Christians, the work is a reliable guide. G.

The Lutheran Church Under American Influence. By the Rev. W. Spaude. XVI plus 436 pages, 6¼ by 9¼. Lutheran Literary Board, Burlington, Iowa. $3.50.

This volume was prepared by the author, a member of the Wisconsin Synod, as a thesis submitted for the degree of D. S. T. to the School of Theology of Temple University, Philadelphia. It differs from most doctrinal dissertations in treating a subject which is of interest not only to a narrow group of specialists and in treating that subject in a readable manner. An introductory chapter sketches the European background of Lutheranism, and then on the basis of very complete documentary references Dr. Spaude describes the modifications which the Lutheran Church underwent during the period of settlement and later on the American mainland. There is literally in the 400 pages of the book no statement noticed by the reviewer which did not have its reference to the source material; yet it is, indeed, a most readable book, and one that should be found not only in pastoral (congregational) libraries, but on the shelves of laymen who are interested in knowing the influences which have shaped the affairs of American Lutheranism. No reviewer can be expected to read a book of this nature with critical attention to detail. What test borings have been made confirm the statement of Dr. P. E. Kretzmann, in a preface, which recommends this book to the careful study of all Lutheran scholars. Dr. Spaude sketches the influence, among other things, of the American Sunday School, the lodge, the university, evolutionism, Puritanism, revivalism, on the life and practices of Lutheran congregations in America. A number of these chapters treat topics that have never received the critical attention of students. It is a book which no future historian of the Lutheran Church can afford to ignore. The publisher is to be congratulated on assuming the task involving such unusual demands on the composing room and on proofreaders, and then pricing the volume so conservatively. G.

Twentieth Century Reformation. By Carl McIntire. 220 pages, 5½ by 8. Christian Beacon Press, Collingswood, New Jersey, 1944. $1.50.

Largely a promotional work, setting forth the causes which have led to the organization of a conservative union of church bodies to offset the Federal Council of Churches, Dr. McIntire's book contains a very adequate analysis of modern anti-Christian movements — Modernism, Pacifism, Socialism, and the religious indifferentism which prepares the soil for these and other evils. Romanism is not spared, and when Dr. McIntire describes the activity of the Modernists, he calls a spade a spade. Dr. H. E. Fosdick is "one of the arch unbelievers of all history." Dr. H. S. Coffin, President of Union Seminary, is "an unbeliever." Dr. F. J. McConnell has "no right to the name 'Christian.'" The departures of the Federal Council of Churches from fundamental Christianity are very adequately sketched, and the program of the conservative union of churches, the American Council of Christian Churches, set forth. G.

The Ship of Fools. By Sebastian Brant. Translated into rhyming couplets with introduction and commentary by Edwin H. Zeydel. 399 pages, 5½ by 9. Columbia University Press, New York. $5.75.

Professor Zeydel of the University of Cincinnati has made the first English translation, in the original meter and rhyme scheme, of one of the most famous satirical books of the later Middle Ages, Sebastian Brant's *Ship of Fools*. It is here offered with reproductions of original wood cuts and with a scholarly introduction. Brant was a contemporary of Luther. Like many others of his time, he recognized the evil state upon which the Church had fallen and dreamed of moral reform as a means of regenerating society. Of the real ailment that was eating the heart of Christianity, the anti-Christian errors in doctrine, he did not have the least conception. All his life he was a devout Romanist. In his *Ship of Fools* he offered a criticism of his age by depicting the folly of drunkenness, ignorance, flattery, gambling, dishonesty, and many other vices, each treated in a separate poem with a significant woodcut at the head. Dr. Zeydel's translation is extremely well done. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained and Installed:

Quin. S. (Feb. 11): *Cand. Normand Widiger* ordained in New Orleans, La., by A. Widiger and installed March 1 in Trinity Congregation, Monroe, La., by A. Widiger. — Inv. S. (Feb. 18): *Cand. Roland Koch* in the English Lutheran Congregation, Inkster, N. Dak., by T. E. Dorpat. — Laet. S. (Mar. 11): *Cand. Howard Lincks* ordained in Christ Church, Woodside, L. I., N. Y., by J. W. Leinninger and installed on Judica S. (Mar. 18) in Trinity Congregation, Gardner, Mass., by Paul W. Brauer. — Jud. S. (Mar. 18): *Cand. Harold A. Heckmann* in Trinity Congregation, Parma, and in Mount Calvary Congregation, Homedale, Idaho, by H. A. Kahle. — *Cand. Roland Thies* in Mount Olive Congregation, Malta, Mont., by A. H. Cohrs. — Easter S. (April 1): *Cand. Paul Lemke* in Trinity Congregation, Jefferson, Iowa, by W. H. Friedrich.

Ordained and Commissioned:

Jud. S. (Mar. 18): *Cand. Robert Hoyer* ordained in Lake Parsippany, N. J., and commissioned as missionary at large in the Atlantic District by Louis H. Henze. — *Cand. Waldo H. Rist* as missionary in Rifle and Glenwood Springs, Colo., by O. Luessenhop.

Installed:

Pastors: Jud. S. (Mar. 18): *W. E. Griesse* in Trinity Congregation, North Little Rock, Ark., by Rudolph Prange. — *Victor Hoyer* in Trinity Congregation, Perry, N. Y., by Paul G. Voigt.

Commissioned:

Pastors: Jud. S. (Mar. 18): *Luther E. Schwartzkopf* as missionary in the Southern California District at Lone Pine, Bishop, and Trona, Calif., by Armand E. Mueller.

Conference Meeting

Pastors': At St. Matthew's, Miami, *Florida*, Apr. 17 (9:00 A. M.)—19 (M.). Communion service Wednesday evening. Speaker: E. J. Bergt. Papers: Providence of God in Nature: C. W. Eifrig. Exegesis of Rom. 8:19-30: F. R. Zucker. The Family Today: E. P. Weber. Technique of Sermon Delivery: W. Wesche. Discussion of Our Communion Practice: G. Trapp.

ARLO M. MUELLER, *Sec.*

Synodical Convention

The Convention of the Oklahoma District will be held in Fairmont, Okla., from May 28 to June 1. Essay: "Conversion," by Dr. W. H. Wente.

A. J. BRASE, *Sec.*

Nominations for the Professorship at Concordia Seminary, St. Louis, Mo., Chair of Religious Education, Including Catechetics:

Prof. Walter Baepler, Springfield, Ill., by Trinity, Haultain (Dundurn), Sask.; St. Paul's, Saskatoon, Sask.; St. Stephen's, Duluth, Minn.; Bethany, St. Louis; Luther Memorial, Richmond Heights, Mo.; St. Paul's, Kitchener, Ont.; Zion, Chicago.

Prof. Walter H. Beck, A. M., Th. M., Ed. D., of Fremont, Nebr., by Trinity, Murdock, Nebr.

Rev. Carl W. Berner, M. A., Los Angeles, Calif., by First Ev. Lutheran, San Fernando, Calif.

Rev. H. J. Boettcher, Minneapolis, Minn., by Grace, Oklahoma City, Okla.

Rev. Theo. Brackmann, Puyallup, Wash., by Zion, Seattle, Wash.

Rev. Oscar Feucht, Kansas City, Mo., by St. Paul, Austin, Tex.

Dr. Martin Graebner, St. Paul, Minn., by St. James, Howard Lake, Minn.

Prof. C. A. Hardt, Milwaukee, Wis., by St. John's, Sullivan, Wis.

Prof. Paul Huchthausen, Oakland, Calif., by Trinity, Woodward, Okla.; Zion, Selman, Okla.

Pres. Arthur W. Klinck, S. T. M., Ph. D., River Forest, Ill., by Zion, Lewisville, Minn.

Rev. Fred Kramer, Ellinwood, Kans., by First Lutheran, Paola, Kans.

Rev. F. W. Loose, Lorain, Ohio, by Faith, Sioux Falls, S. Dak.

Rev. Eric C. Malte, Pittsburgh, Pa., by St. Matthew's, Pittsburgh, Pa.

Rev. Wallace McLaughlin, M. S. T., of Pittsburgh, Pa., by Christ Lutheran, Oil City, Pa.; Zion, Pittsburgh, Pa.; St. John's, Cove, Md.; First St. Paul's, S. S. Pittsburgh, Pa.
Rev. A. C. Merkens, Pittsburgh, Pa., by Unity, Normandy, Mo.
Rev. G. H. Naumann, Troy, Ill., by Zion, Carlinville, Ill.; Trinity, Lanzburg, Ill.
Rev. W. C. Rehwaldt, Norfolk, Nebr., by St. Paul's, Bancroft, Nebr.
Rev. Arthur C. Repp, St. Louis, by Trinity, Oak Park, Ill.; Mt. Calvary, St. Louis; Trinity, Bloomington, Ill.
Prof. Oliver C. Rupprecht, B. D., M. A., Milwaukee, by St. John's, Waltz, Mich.; Redeemer, Evansville, Ind.; St. John's, Racine, Wis.; St. Peter's, Chicago.
Rev. Otto E. Sohn, Flint, Mich., by Immanuel, Bridgman, Mich.; St. Peter's, East Detroit, Mich.; St. John's, Rogers City, Mich.; Trinity, Bay City, Mich.; Immanuel, Leland, Mich.; Holy Cross, Saginaw, W. S., Mich.; Bethlehem, Saginaw, Mich.; Our Savior, Detroit; Trinity, St. Joseph, Mich.; Zion, Ferguson, Mo.; Immanuel, Grand Rapids, Mich.; Trinity, Berrien Springs, Mich.
Prof. L. W. Spitz, Ph. D., A. M., Concordia, Mo., by Immanuel, Boonville, Mo.
Rev. Andrew Szegedin, Cuba, Mo., by Trinity, Cole Camp, Mo.
Prof. Walter Wente, Ph. D., Winfield, Kans., by Hope, St. Louis; St. Luke's, St. Louis.
Rev. L. T. Wohlfeil, St. Paul, Minn., by Zion, Bismarck, N. Dak.
Rev. Carl M. Zorn, Th. D., Closter, N. J., by Zion, Ulm, Ark.

The Electoral College will meet at Concordia Seminary on May 16 at 10 A. M. Any correspondence with regard to any of the candidates should by May 15 be in the hands of —

GEORGE W. WITTMER
Secretary, BOARD OF CONTROL
3543 Pestalozzi St.,
St. Louis 18, Mo.

Nominations for Professorships Concordia Teachers College, River Forest, Illinois

Congregations of Synod have nominated the following for —

A. The Chair of Music

Mr. M. J. Bangert, Sheboygan, Wis., by St. Paul Congregation, Melrose Park, Ill.
Mr. Paul Bunjes, Wausau, Wis., by Bethany, Chicago, Ill.; Holy Cross, Detroit, Mich.
Prof. Walter Buszin, Fort Wayne, Ind., by St. Peter, Huntington, Ind.; St. Matthew, Detroit, Mich.; Immanuel, Fort Wayne, Ind.
Mr. Herbert Bruening, Chicago, Ill., by Immanuel, Sebewaing, Mich.; St. Paul, Albany, N. Y.; Zion, Kalamazoo, Mich.; Gethsemane, Detroit, Mich.; Our Savior English, Chicago, Ill.; Our Redeemer, Peekskill, N. Y.; St. Matthew, New York, N. Y.
Mr. Hans J. Eschbach, Akron, Ohio, by Christ English, Chicago, Ill.
Mr. Albert W. Grauer, Danbury, Conn., by St. Paul, Orlando, Okla.
Mr. Ludwig Theis, Brookline, Mass., by Wollaston Lutheran, Wollaston, Mass.

B. The Chair of Art

Mr. Emil Deffner, Maywood, Ill., by St. Paul, Addison, Ill.; Bethany, Chicago, Ill.; St. Paul, Melrose Park, Ill.; Our Savior English, Chicago, Ill.; St. John, Covina, Calif.; Immanuel, Chicago, Ill.
The Rev. Adalbert Kretzmann, Chicago, Ill., by St. Andrew, St. Louis, Mo.

All communications pertaining to these candidates should be addressed to the undersigned before May 12.

The Board of Electors meets in the institution May 15 at 9:30 A. M.

P. L. KLUENDER
Secretary, BOARD OF CONTROL
702 N. 11th Ave.
Melrose Park, Ill.

Concordia Teachers College, Seward, Nebraska

Summer Session, June 4 to August 3, 1945

1. In view of the accelerated program new students who are high school graduates may enroll in the college department as *regular students* and continue their work on an accelerated basis until graduation. This program is designed especially for young men who wish to prepare for the service of the Church but is open also to young women.

2. Advanced courses for *teachers in service* will be conducted as in former years. A large variety of courses is offered in the fields of religion, education, English, science, social sciences, music, and the fine arts. All give valid credit towards the Lutheran Teacher's Diploma and the degree of Bachelor of Science in Education.

3. A special program has been arranged for young women unable to take the full course who wish to serve Synod as *emergency teachers* in the present shortage, giving them an opportunity to take courses most essential for teaching in our Christian day schools.

4. Under the auspices of the Extension Division of Concordia Theological Seminary, St. Louis, Mo., a *summer school for pastors* will be held for three weeks from June 25 to July 13. The chief feature of this program is a seminar on "The Present Status of Union Endeavors" conducted in collaboration with Synod's committee on Doctrinal Unity. Courses may be taken with or without credit and attendance may be on a full-time or part-time basis.

5. An institute for members of local boards of Parish Education will be held from June 24 to 26.

For further information, catalog, application blank, etc., write to —

DIRECTOR OF THE SUMMER SESSION
Concordia Teachers College
Seward, Nebr.

Result of Election

Prof. August C. Rehwaldt of Milwaukee, Wis., was elected to the vacant professorship of Biology on March 26.

P. L. KLUENDER
Secretary, BOARD OF CONTROL
702 N. 11th Ave.
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Anyone desiring green silk *altar* (for 52-inch altar), *pulpit*, and *lectern hangings*, in good condition, may have same for the payment of postage. Write —

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REV. ARTHUR O. KAUL
Box 176, Carrollton, Ill.

Nominations for the Presidency of Concordia Theological Seminary Springfield, Ill.

The closing date for Nominations for the office of President at the Springfield Seminary has been extended to May 18, 1945.

THE BOARD OF CONTROL
B. SELCKE, *Secretary*
Petersburg, Ill.

Petersburg, Ill., April 17, 1945

March Contributions Sent Direct to the Treasurer

(Because of their great number, Army and Navy receipts and Peace Thankoffering receipts will not be *publicly* acknowledged)

Mrs. Esther P. Berris, China Missions, $7.00. Per Rev. John C. Streit, Missionary to the Deaf, Oklahoma City, Okla., Missions, 41.24. Pauline C. Bentrup, Lt. A. N. C., Permanent Support Fund, 75.00. Per Concordia Publishing House: Mrs. A. Fitz, Missions, 8.00. N. N., Beatrice, Nebr., KFUO, 10.00, Mexico City Chapel 10.00. Mrs. James Kelly, KFUO, 5.00. Holy Cross Ladies' Aid Soc., St. Louis, Mo., China Medical Aid, 12.00. Mr. and Mrs. N. N., China Missions, 40.00. Per Foreign Mission Office: By Chaplain Milton L. Dowden from Men in the Armed Forces, Missions, 100.00; Our Redeemer Luth. Women's Guild, Florence, Ala., Enshih Hospital, China, 32.00; Ida M. Peters, Student, India, 10.00; Mr. and Mrs. John Perko, Foundlings' Orphanage, China, 22.00; Robert Spehr, Blind Chinese Children, 10.00; Mrs. Dora Grace, Evangelist, India, 3.00; St. John's Ladies' Aid, Clarinda, Iowa, India Missions, 20.00.

Legacies and Bequests: Bertha L. Guske $500.00.

W. H. SCHLUETER, Treas.

Changes of Address

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All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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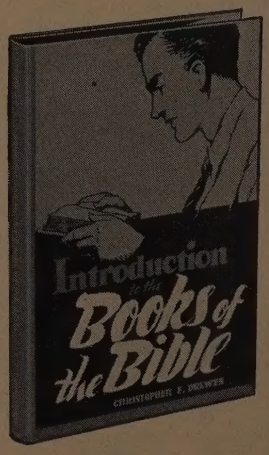

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